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experiment which it is possible to try. The mistakes and failures are as frankly and honestly told as the successes. One does not need to be a Yale graduate, only a patriot, a lover of his kind, a scholar, and a Christian, to sincerely rejoice that such a history could be told. Pastors who wish to understand the spiritual wants of young men, especially students, will find this discussion richly suggestive. The historical student will see the successive phases of religious thought and life of the community reflected in the story of a college church and congregation. On the whole, the prospects of a rational and morally earnest Christian life were never more favorable than at present.—CHARLES RICHMOND HENDERSON.

Der christliche Gottesbegriff im Sinne der gegenwärtigen evangelisch-lutherischen Kirche. Von Georg Schnedermann. (Leipzig: Deichert, 1901; pp. xiii + 273; M. 5.) This is the second part of the author's *Darstellung des christlichen Glaubens*, the first part of which appeared in 1899. Four more parts are yet to appear. Schnedermann represents the aspect of Schleiermacher's method developed by Frank. His task, therefore, is to set forth the content of the historically conditioned religious consciousness of a typical Lutheran. His assertions concerning God are inferences from the personal judgment: "I have communion with God." The historic creeds and the teachings of Scripture and of Christ give confirmatory evidence. While rejecting the presuppositions of orthodox dogmatics, Schnedermann is decidedly conservative in his general conclusions. The book has the warmth and eloquence of a personal testimony; but scientifically it is defective in its failure to pass convincingly from subjective assurance to objective reality, while diffuseness and frequent repetitions make serious demands on the reader's patience.—*Zeitgedanken über die heilige Taufe.* Von Georg Stosch. (Gütersloh: Bertelsmann, 1902; pp. 95; M. 1.20.) The author laments the growing tendency to depreciate the significance of baptism, and defends the orthodox Lutheran conception by appeals to Scripture and to history. If it is necessary to employ such fast and loose reasoning to sustain the author's position, the prevalent indifference, of which he complains, is a sign of greater common-sense than the book displays.—*Der Begriff der christlichen Erfahrung hinsichtlich seiner Verwendbarkeit in der Dogmatik untersucht.* Von H. Sogemeier. (Gütersloh: Bertelsmann, 1902; pp. 80; M. 1.20.) No theology today can be written without assigning an important place to Christian experience. The author of this pamphlet attempts

a critique of the conception of experience. What does it mean? How is it to be employed in dogmatics? He criticises Schleiermacher and Frank, the former for his subjectivism, the latter for attempting to give to this subjectivism objective cogency by specious dialectic. He would correct the method of Schleiermacher by starting from the historic revelation of God in Christ. Experience is, then, not a mere "feeling of dependence," but the observed psychological results of this specific revelation. Unless we presuppose this objective revelation, we cannot be sure that our faith is not illusion. The pamphlet is a sober and scholarly piece of work.—GERALD BIRNEY SMITH.

The Christ of History and of Experience. Third Series of Kerr Lectures. By David W. Forrest. Third edition. (New York: Scribner, 1901; pp. xx + 489; \$2.) In the January, 1899, number of the JOURNAL OF THEOLOGY this able book was favorably reviewed by Professor Wenley. The high estimate which he then put upon it has been justified by the fact that it has now reached its third edition. It is in demand among earnest, progressive thinkers. The author has mastered the latest, profoundest discussions in interpretation and theology. He presents, with unusual fairness, clearness, and force, the positions that he combats. In all of his utterances he loyally maintains the deity of Christ, but, discarding old and familiar forms of theological statement, he clothes his thought in language consonant with the freshest and ablest philosophical enunciations of our day. In view of the earlier review of this work in the JOURNAL, it is not necessary for us now to set forth its contents, nor to indulge in favorable or unfavorable criticism. While we differ with the author upon some minor points, we cannot but commend his discussion as a whole. Those who preach the gospel in our churches would be greatly stimulated and helped by making the contents of this virile volume part and parcel of their own thinking.—*L'ordre surnaturel et le devoir chrétien.* Par Th. Bourgeois. (Paris: Lethielleux, 1901; pp. 380; fr. 3.50.) This book treats in popular style of the vital relations between the divine life imparted to the soul by Jesus Christ and Christian duty. The author, a Roman Catholic, maintains that grace comes from Christ to the soul through the channel of the sacraments, and is confided to the care of the Catholic priesthood. In the language of Isaiah, he calls the sacraments "the wells of salvation." Baptism saves. The bread that the communicant eats is grace. But amid all his errors the author clings tenaciously to the personal, living Christ, who imparts to men eternal life.—GALUSHA ANDERSON.